ספר זכרון

THE

JEWISH CHRONICLE

(NEW SERIES).

PUBLISHED WEEKLY.

בטח בה׳ ועשה טוב " Trust to God, and do what is right." Psalms.

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THE BISHOP OF OXFORD AND THE JEWISH DISABILITIES BILL.

In our last number, we adverted to some of the sophistical reasonings that have been brought forward in the House of Lords by the opposers of the above bill. In addition to those observations, we now offer a few remarks on the arguments contained in the Bishop of Oxford's speech, to which it was said, we owed our defeat. We give the learned prelate all the credit possible for a display of oratorical talent and acuteness of reasoning; but this time we think that the former by far overruled the latter, and that perhaps the warmth of the debate, or rather the Bishop's acrimony and intolerant zeal, led him into reasonings which will not stand the test of investigation.

The first argument which the learned prelate used, was, that the Jews had no right to sit in parliament; and he based this opinion upon the general principle, that "*no man, and no set of men, could say that they had a right to sit in parliament.*" It cannot be denied, that there is an appearance of truth in this principle; but, at the same time, there is sophistry at the bottom of it. It is most true, that no man has a right to sit in parliament (at least, in the House of Commons), but it is not less true, that every man, whom any constituency has lawfully *elected* for their representative, *has* a right to sit in parliament, to discharge the trust committed to him by his fellow-citizens. By the manner in which the learned bishop put this question, it would almost seem as if the Jews demanded to become members of parliament on the ground of their being Jews; while, on the contrary, we merely demand not to be refused on that ground. The Jews surely have no right to sit in parliament; but every Jew, elected by a constituency of this empire, ought to be enabled to take his seat in the legislative assembly of the land. The votes of the people, and not the law of the land, confer the right to take part in the legislature, and all we demand, and justly demand as a right, is, that when the votes of the people have pronounced for us, we should not be denied admittance by the law of the land on the ground of our peculiar religious tenets.

The second reason which his lordship alleged for his vote on the above question, was, because the Jews formed a nation within a nation. It is maintained, that, because the English Jew is a Jew, and the French Jew is also a Jew, the former cannot be an Englishman, nor the latter a Frenchman. We cannot, and would not, deny that certain common ties unite all Jews in whatever country they may live; and that, in several respects, we look on our co-religionists in other countries as our brethren. Nor do we hesitate to confess, that we do look forward to a restoration to the land of our forefathers, which is so unequivocally promised in the writings of our inspired prophets. But we know, and ever have known how to separate what we *religiously* feel from what we *politically* owe. We have never allowed our religious feelings to interfere with the duties which we owe to *our* country—for we do consider that country *ours* in which we are born and bred. In so doing, in using all our powers to advance the welfare of the country in which we live, while, at the same time, we hope for a restoration to the holy land, we are following up a divine command that was given to our forefathers, when they were in a foreign land in captivity. In the letter which the prophet Jeremiah sent to the captives in Babylon, he says: "*Thus saith the Lord of hosts, the God of Israel, unto all that are carried away captives . . . . seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace.*" The same book of Jeremiah contains another passage, where Gedaliah exhorts the men of Israel, saying: "*Dwell in the land and serve the king of Babylon, and it shall be well with you.*" Such were the principles that regulated the conduct of our forefathers in a foreign land, and these are the duties we deem incumbent upon us towards the country which we inhabit.

It is altogether strange, that this reproach of forming a nation within a nation is ever made to the Jews solely. Are not, for example, the Freemasons in precisely the same condition? The members of the different lodges surely stand in some connection with one another, every Freemason is bound to perform certain duties to every brother mason, of whatever country or nation he may be; and yet we have not heard of masons being denied a political right on the ground of their masonry interfering with their nationality.

Next among the reasons of the learned prelate ranks a very charitable one, viz., his fear of bestowing a fatal benefit upon the Jews by leading them into the danger of infidelity. We really ought to be very thankful to his lordship for testifying so much anxiety to preserve the purity of our faith; but we must be excused for having some mistrust in those charitable purposes; and besides, we are convinced, that the preservation of our holy religion is well insured by its intrinsic sanctity and truth, and needs by no means the fence which the Bishop of Oxford's paternal hand is anxious to draw around it. We will refrain from remarking on the high compliment which his lordship passed on Christianity, by the supposition, that a Jew's associating with Christian legislators, would render him an apostate to his faith; but, if the noble bishop is so sure of making the Jew an infidel by admitting him into parliament, we think, that he had better try the experiment, for, surely that would be half way to converting him altogether to Christianity—a meritorious work, which would contribute not a little to the laurels of the gallant champion of intolerance.

Of the succeeding argument, that the Jews are aliens in this country, we have already treated in our last number, and, therefore, we deem it superfluous to recur to it again.

The conclusion of the eloquent orator's address formed an exposition of the difference between Judaism and Christianity. We will not presume to judge of the noble prelate's views of the latter—his position ought to be a sufficient guarantee that he has explored the depth of its doctrine; but we must be allowed to say, that he decidedly does not understand the spirit of Judaism. He was pleased to remark, that, "*according to the Jew, we* (the Christians) *put ourselves completely out of the pale of salvation.*" In this, his lordship most grossly errs; and we are at a loss to imagine from which source he derived this information. In the beginning of his speech, the bishop referred to a passage from a work of Mr. Van Oven, where the author says, that the preparation of a certain kind of food was commanded for a certain kind of nation. We beg to inform the learned bishop, that he greatly mistakes the meaning of this and similar principles, when he infers from them, that Jews consider all persons, who do not obey their ceremonial laws, to put themselves out of the pale of salvation. The Jews deem those ceremonial laws obligatory on themselves only, but believe that every human being, not a Jew, can participate in the blessing of eternal salvation, by adhering to the Noachide principles of morality. It is very natural for the learned bishop to imagine, that, as he thinks the British parliament must needs have an exclusively Christian character, the Jew would invest his elysium with an exclusively Jewish character; but we can assure his lordship that he labours under a great mistake.

We are fully prepared to read another of his lordship's talented productions in the same strain, when the bill, now under the consideration of the House of Commons, shall come to the consideration of their lordships; but we hope, for his own sake, that the noble prelate will take the trouble of basing his arguments on a foundation a little more solid; that is to say, if he can find any such. To us, the learned bishop's oration was, in one respect, a source of great gratification; for, if even the man, whose talents both as an orator and reasoner are indisputable, is obliged to hide his anti-Jewish feelings behind such sophistry and unfounded suppositions, we can take this circumstance as a more propitious presage for our ultimate triumph, than even the laudable efforts of our most devoted well-wishers.

CONSOLATION.

אם אדברה לא־יחשך כאבי ואחדלה מה־מני יהלך
איוב טו״ ז״

FRET not, nor repine, when pain or lengthen'd woe
Sinks the lorn heart with sad oppression's blow;
Discipline thy soul with calm, to bear resign'd
The common lot of grief foredoom'd mankind.
Why hope to shun the heritage of life,
Thy share of anxious toil, or raging strife?
Why seek to 'scape the universal doom
That spreads o'er man a veil of darksome gloom?
With life comes woe—in birth is death's first germ;
And lengthen'd life, but misery's lengthen'd term.
What hope secure can mortal joys afford?
Pendant o'er all there hangs a glitt'ring sword;
A film sustains—it quivers at a breath;
Now gorgeous pomp—and *now* relentless death.

Look round the world—canst single one of all
Who shares not in the curse of Adam's fall?
Lives there the man who, free from pain or ill,
Maintains uncheck'd the purpose of his will?
Confident in power, triumphant conquerors ride;
A nation's shoutings sound their name in pride.
Can laurel wreaths avert the aching head?
In purple robes do palsied limbs ne'er tread?
The roseate colours tint the hero's cheek;
Does blanching grief within his heart ne'er speak?
O who can say where rolls the iv'ry car,
And incense burns, and flowers are scatt'ring far!
What thorns may pierce, what thoughts their pangs inflict,
What ghosts of buried years his soul afflict.
Wanton and warm, voluptuous beauties clasp;
Glory and empire seek to court his grasp.
How long can beauty charm when age assails?
His trembling hand to wield the sceptre fails.
To hail in homage, crouching suppliants wait;
Can they assuage one pang—retard his fate?
Where softest couch in banquet-halls is press'd
Sits no "black care" an uninvited guest?

Fret not, nor repine. The sage who woos the night,
Whom science guides with all-illuming light—
Whom no ambition tempts—no passions lure—
Whose joy in wisdom's page must seem secure;
The wisest sage, whom God himself endow'd,
Hath "wisdom's grief" in bitter pangs avow'd.
Imperfect nature, more it seeks to know,
The more it loads its weight of cumbrous woe.
Most sad the learned who aims to raise his kind
With ardent love, who burns to aid mankind,
Wasting, in cheerless hope, his vig'rous hours;
Who shall recruit his now exhausted powers?
A sad eclipse obscured his brightest dawn,
Cold hearts have spurn'd because he would not fawn;
"His days are sorrows—all his travels grief"—
His life is struggling, and his death relief.

Who joys, must grieve—who lives, must see decay:
Affections—kindred—ties—must pass away.
The tax we pay to live, as years roll on,
Is everlasting sorrow. One by one—
The little child—the play-mate of our youth—
Our dearest friendships—she of changeless truth—
Our honour'd sires—our venerated guides,
Pass from our vision—vanish from our sides;
Then, like the fabled mother turn'd to stone,
We stand bereav'd—in misery—alone.

Fret not, nor repine—tho' man be doom'd to ill,
Who dare impugn the purpose of His will?
Who dare control Omnipotent design?
Through all, be sure, there reigns a good divine.
The purest silver, shining radiant white,
From furnace heat first won its splendour bright.
What mingled dross, what worthless ore commix'd
In yon rude mass by Nature's hand seem'd fix'd.
Purg'd in the fire, where round the fierce heat glow'd,
Freed from alloy—sublimed, the metal flowed.
God loves the world; when most his chast'ning hand
Would seem to smite, could man then understand,
How, not to wound, but save, that blow is meant,
And but to purge from sin is sorrow sent.
Adversity but tries us—thro' its furnace fire,
Sublim'd from earth, to heaven we aspire.
Lowly then kneel, and humbly kiss the rod;
Can ill, for ill alone, emerge from God?
A purpose reigns, and all for mankind's good;
Were man but prescient this were understood;
For saints, when erring, them He first reproves,
And those whom most he chastens most he loves.

Birmingham. PHILIP ABRAHAM.

A QUICK REPLY.—Rabbi Baruch one day entered by accident a room, where a number of impious men were conversing scurrilously on the scripture passages alluding to the angels of the Lord, who are recorded to have performed miracles on earth. When the Rabbi perceived these men, he was going to leave the room immediately. But one of the company called out to him, "Stay, man of God, you are one of the messengers of the Lord, tell us what miracle have you performed on earth." "I," replied the Rabbi, "I have opened the mouth of the ass."—בכורי העתים

THE MARANNOS.

A Narrative from the Last Decennium of the Fifteenth Century.

FROM THE GERMAN OF P. PHILIPPSON.

(*Continued from page* 556).

Chapter VIII.

Boabdelin listened to the ambassadors in silence as they represented to him the conditions. "You have done well," said he, "but you will be surprised to find in what manner the Christian prince will keep his word. Do not ask me to sign the treaty. Is this the fidelity which you owe to me? Do you believe in a Moorish empire without a Moorish king?"

They represented again their terrible situation, and assured him that if a spark of hope were left, they had rather be buried beneath the ruins of Granada, than submit to a Christian conqueror. Boabdelin paced across the chamber with lengthened strides; but at last he stopped, and taking their hands, he shook them, and with a noble resignation said, "Well, be it so then; open the gates to-morrow morning, but I will not trust to Christian mercy; I will leave before their entrance, and seek beyond the sea a refuge from the King's enmity. I thank you for your services. Farewell."

Sadly the grandees left the palace, and the banners of peace soon floated from every part of the walls; strife was ended, and in the Spanish camp they held feasts of joy. But who can describe the feelings of Boabdelin! Night had spread its veil upon the horizon, and he rose from his couch, where he had reposed for some moments. The Alhambra, yesterday so lively, was now wrapped in deep silence, for solitude and desolation reigned throughout it. Looking forth upon the spreading landscape, "O my country," said he, "Thou hast cost me tears and blood, thou hast robbed me of the flower of my youth; but thou hast not despoiled me of my peace of mind." Such were his proud reflections; but when he looked towards the Spanish camp, and saw the fires which had been kindled in the expression of their joy; when he heard the shouts of the people, as they longed for the morrow which was to give them bread; when he looked around on his spacious palace, and met not a single smile of pleasure—a single look of friendship; when he thought how on the morrow the hated Ferdinand would celebrate his triumph on that very spot, whilst he himself must abandon the kingdom of his fathers; when he cast his thoughts back to the days of his youth, when he and his mother languished in the dungeon into which they had been thrown by the second Christian consort of his father; when his looks fell on the mosques, which were soon to receive Christian monks; when he thought of all these things, of his rival's happiness, and his own misery, he could bear it no longer; but covering his face with his hands, gave free vent to the tears of despair. He soon recovered himself however, and seizing a phial, which he had kept about him for a long time, he swallowed the contents at a draught, and sat down on his divan to await the fatal consequences. But the poison was too much weakened by age to take its usual effect; and the strength of his constitution combined with the efforts of his old physician who was called in, were successful in counteracting the poison, and a profound sleep fell upon him. When he awoke, the morning was dawning, the drums of the Spanish army were heard, the troops stood before the gates, and the last of th Moorish monarchs was conducted by a few of his faithful servants on board a ship which immediately set sail for Africa.

At the gates, the Moorish authorities received the victorious Spaniards. The entrance of the army lasted the whole day, and the inconstant multitude greeted the victors with loud shouts, especially Ferdinand and Isabella, who could only now justly call themselves the monarchs of Spain. A long train of waggons laden with provisions, satisfied the hunger of the conquered, and, in a few hours, the bazaar was again full of life; the streets were crowded with people engaged in familiar conversation; the camp was broken up, and the warlike instruments conveyed to the town: the court took possession of the Alhambra, and the effects of a war that had lasted for nine years seemed to have been obliterated by one day of peace. And when, in the evening, an illumination took place, and, in the public square, Te Deums were chanted and masses celebrated, one would have imagined that tranquillity had returned to the town. But it was with envious looks and fanatic rage, that the priests saw the Mussulmen, confiding in the royal word, seek their mosques as was their wont; for they considered that it was no real conquest, while God was worshipped with infidel ceremonies. The call to prayer from the minarets wounded their pride, and the Imams in their long robes, became the butts of their wit, and the objects of their execrations. Even Ferdinand regretted that he had purchased Granada at so high a price. Scarcely had a few weeks elapsed before a convention of the clergy, under Torquemada's guidance, was called to deliberate on the religious affairs of the new subjects. The mind of the president, ever intent upon acts of violence, had great influence, and the wily priest induced the wavering spirits of the others to declare the memorable words, "that a Christian monarch is not bound to keep his word with the Infidels." Orders were immediately given to close the mosques: the Ulemas were forbidden, under penalty of death, to hold any meeting for public worship, and they were commanded to destroy their books by fire. The people were struck with amazement, which was soon followed by general excitement. But this had been expected, and even wished for; precautionary measures had been taken, and when the Moors attempted to force open the mosques, and, with the few arms that had been left to them, to commence a revolt, soldiers occupied every house, cannons were drawn up in every street, the rebels were driven back like a flock of sheep, and compelled to choose between exile and Christianity. Many thousands preferred the former, following their king to Africa; but many apparently assumed the creed of the Christian, keeping strictly to their own tenets; while many fell in despair beneath the sword of the Spaniards. Thus ended the empire of the Moors in Spain; the country lost its most industrious inhabitants, and the people were bereft of their long-unstained glory.

Chapter IX.

In the apartment assigned to him by the king in Granada, Don Isaac Abarbanel was engaged in conversation with his son Jehuda, a youth of noble mind and bearing. As he had been educated together with the sons of the nobility, his manners had received the mould of the Spanish grandees, but his youthful mind, when placed in these favourable circumstances, took but a superficial view of things, and looked more on the bright than on the dark side of life. Persevering and varied study had given to the father all the gravity of age, but the son was more conversant with the sweet poetry and light literature of the time, and thus but touched the subjects he studied, only culling the pleasant part of them, and flitting like the butterfly from flower to flower. The father was moved by the misery of his people; he had seen disaster approaching with giant strides, and had left his peaceful home, and the leisure of private life, in order to stay its progress, and, in a more elevated situation, to be more able to relieve it. In this he had succeeded; he had rendered himself indispensable to Ferdinand and Isabella in the financial department, although he was not strong enough to rescue from destruction the proselytes, whom he would, perhaps, have left to ruin if he had possessed the power of saving them, because he hated them on account of their desertion from the faith of their fathers. The son, on the other hand, held many views entirely differing from his father; for he felt the inconvenience which his faith imposed upon him, and though he would never have thought of abandoning his faith during Don Isaac's life, he attached no importance to religion, and much less did he think of performing strictly all the religious ceremonies.

"Have you seen the elders of the community, my son? Have you enquired into all their wants?"

"I have told them to come to you, my father; but I do not wish to waste my time with such trifling matters."

"Trifling matters they may be in your estimation; but you cannot waste your time more than you would do by wandering with your friend Alonzo about the streets, playing the guitar."

"Do not reprove me, father," said Jehuda. "If it could purchase the liberty of our co-religionists with my heart's blood—if my life were required to obtain it, I would give it willingly; but to struggle on, step by step, meeting new difficulties every moment—to quarrel about an old Synagogue with priests and monks, who are ever ready to answer our assertions with their sophistry—to trouble about every trifle, and to feel oneself wounded by every attack—this, I own, is too great a thing for me, especially when I consider how unimportant the result is."

Abarbanel fixed his eye on the youth in astonishment. "Look, my son," said he, leading him to the open window, where a fair prospect, enclosed by mountains, met the eye, "look at that weeping willow; its bending branches have for many years escaped the violence of winds, storms, and tempests; it bends down, but the branches protect the stem; and now look at that stately oak, which the storm has overthrown. Israel is like the willow which bends before the storm, but rises again when it is passed. By the existence of these trifling matters, as you call them, we withstand time and its tempests, and fulfil our mission of being a remnant of past ages, lasting for ever, and giving a proof to the nations of the one true God. Thus the part which we act in history is not a bright, but an everlasting one; it is a part not distinguished by earthly greatness, but wonderful to the mind. Thus is it that, though we are a nation, we do not form an empire among the nations; for we are the imperishable monuments of antiquity. Thousands of peoples have vanished; the empire of the Moors has been annihilated before our eyes, because it was a power of this world, and obstinately resisted existing things; but we stand for ever, and yield patiently to the oppression which cannot destroy us."

"I yield to the noble sentiments of my father, for I would not embitter one moment of his dear life; but I love life, and all its brightness."

"O that it may be ever bright to you! but a time shall come when it will become more serious. Nevertheless, what you will not do in the name of religion, do in the name of humanity. Conduct the elders to me. Here are several petitions from those who have become impoverished during the siege, and especially this one from the orphan daughter of a German sage. You can attend to the case yourself, for the means of succour are at your disposal.

(To be continued.)

To the Editor of the Jewish Chronicle.

Sir,—In Number 33 of your valuable journal you insert a notice (of a lecture by Dr. Stein), commencing—"We perceive from an article which appeared in the *Orient*," etc. That article, signed by my name, is a refutation of Dr. Stein's declaration, inserted in the *Allgemeine Zeitung*, and I request you to insert the whole of the article, lest the English public should think that no voice rises here against such insane reforms. I am aware that there is hardly now any need of such refutations, since suspicions and insults thrown out by *Jews* against onr sages, injure the cause of Judaism much less than those formerly hurled against them by Eisenmenger and other *Christians*. Nevertheless, we must now and then show some opposition, lest the ignorant part of our nation should take silence for consent.

An historian must be *impartial;* he may have his own views, and even state them in contraposition to those of others; but if he suppresses those dissenting views, he renders himself suspicious to his readers by such partiality. But as your journal has principally established its merited reputation even in Germany, by carefully avoiding this fault, I hope you will not refuse me the above request.

I remain, Sir, yours respectfully,
MOSES MENDELSON.

Hamburg, May, 1848.

In compliance with the request of our able correspondent, we subjoin the article alluded to.

Hamburg.—While the whole of Germany is engaged in a struggle for the liberty of the press (*Press-Freiheit*), our Rabbins are busy to establish liberty of food (*Fress-Freiheit*), Dr. Stein of Frankfort has published (in the *Allgemeine Zeitung des Judenthums*, No. 11), a part of a sermon which he delivered in the synagogue of that town, in order—such is his expression—"not to set again pens and tongues in motion." The object of this discourse was to show, that "the biblical prohibition of seething the kid in his mother's milk was most intended to prohibit boiling meat in milk."

Though, now-a-days, pens and tongues are set in motion by subjects widely differing from gastronomy;—though the proper place for the kid, would be in the הגדה (service for the first two nights of Passover), where we might well interpolate the passage:—"And there came a Rabbi and permitted us to eat the kid, which our fathers had forbidden," etc.; and though it is accounted unlawful by the Talmud to refute a statement contradictory to the laws, especially when made by a Jew; yet I beg to suggest the following remarks, applicable not to Dr. Stein alone, but to all reformers.

Dr. Stein endeavours to prove that the aforesaid prohibition is merely a whimsical construction put by the Rabbins on the passage of לא תבשל (thou shalt not seethe, etc.), which construction entirely perverts the sense of the scripture. Do you ask, reader, what is the object of this new doctrine? What does religion gain by it? Then hear what the new legislator tells you about it: "it is in order that a number of Rabbins might state their opinions about the impropriety of the custom alluded to, and by so doing, a relief from a *great burden* might be effected for the houses of many Israelites, and that a rabbinical law, which perverts the sense of holy writ, might be abolished. But I, who do not stand here either to permit or to prohibit, but merely to teach (?) I shall never cease to teach in the way my heart directs me. Our kind and meek teacher, Moses, will not take it ill of us, when we presume to look boldly in his shining countenance . . . . . to the lips of our great instructor, my lips cling."

Do you observe the rich blessing which may be derived from this doctrine? There will be a relief—you may now eat every day meats and dishes prepared with milk; though this might cause a greater expense, it matters not, there is a relief, and that is the sole object of the reformer. And this doctrine Dr. Stein has learned from his great teacher, Moses, who had a poor man stoned to death, because he had gathered a few sticks of wood on the sabbath, and who says in the name of the Lord: "And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." And all this Moses has done, as Dr. Stein explains, with respect to the kid, from a pure desire of relief.

But supposing the Doctor's explanations were as correct as they are actually false, why, I ask, does not the Doctor, like Moses, remove the veil from his countenance when he speaks to the people? Why does he condemn the Talmud in this single instance, accusing it of obscurity, perversion, and sophistry; is not, according to his logic, the whole of the Talmud perversion of the simple sense of the scriptures? How many folios do we possess on the subjects of פסח , סוכה , ר'ה , גיטין נדרים the study of which occupied the lives of Maimonides, and so many of our great Coryphei, and which in Dr. Stein's estimation, are based on sophistry quite as well as the said prohibition of בשר בחלב (boiling meat in milk). If Dr. Stein would teach in the way his heart directs him, he should come before the people, and tell them: "As I have now proved to you that the 'transgression of this prohibition is not an abhorrence,' so it is your duty to renounce in the whole of the Talmud 'that mockery of logic,' and to cling to the words of Moses with *my* explanation."

But the learned Doctor says: "Whatever later commentators give us in an obvious form, we will gladly receive; but all the assertions by which they have obscured or perverted the divine words, we will reject from *sacred motives*."

We might infer from this, that Dr. Stein will not reject the whole of the Talmud, but merely its obscurer doctrines. But that cannot be: the Doctor must have been jesting; for who could separate the luminous parts from that chaos, and then if the Talmudists are declared to be obscurers and perverters of scripture, and sophists, they cannot easily be imagined to be enlightened on any subject. "Either entirely *for* me or entirely *against* me," said a great man; and one still greater said: עד מתי אתם פוסחים על שתי הסעיפים ? "How long halt ye between two opinions."

MOSES MENDELSON.

JEWS' DISABILITIES.

Whenever an objection is successfully made to moderate measures of gradual reform, the objectors have soon afterwards something much more decided and stringent forced unpleasantly upon their acceptance. Such is the case with the peers in the rejection of the measure for the relief of the Jews from parliamentary disability. Lord John Russell, we perceive, has now given a notice of motion for a committee of the whole House, to consider the propriety of altering the form of the oaths to be taken by members of parliament previous to taking their seats.

WEST LONDON SYNAGOGUE OF BRITISH JEWS.

The Synagogue in Burton Street having been found too small to contain the Israelites worshipping at that sacred edifice, the members determined to erect a new building in Margaret Street, Cavendish Square, and every arrangement having been completed, the ceremony of laying the foundation-stone of the new building about to be erected to the worship of the God of Israel, was performed on Monday afternoon, by Baron de Goldsmid, in the presence of an assemblage of between one and two hundred spectators. Independent of the Honorary Officers of the Synagogue, there were present:—Abraham Mocatta, John Mocatta, J. Mocatta, M. Josephs, A. Goldsmid, Jun., I. Simon, I. Isaacs, Emanuel Mocatta, Reuben Salomons, P. Nathan, G. Goldsmid, N. Solomon, and A. Rogers, Esquires. Misses Goldsmid, Misses Stiebel, Misses Montefiore, Mrs. S. Phillips, Mrs. I. Simon, Misses Nathan, Mrs. D. Q. Henriques, Mrs. Belinfante, and many of the seat-renters.

From the plans of the projected edifice, it appears that it will be a building 45 feet square, to be lit by a lantern light, which will be supported by iron columns. Its height will be 32 feet from the floor to the roof of the lantern light; and it is calculated it will contain sittings for 250 worshippers below, 150 in the galleries, and about 40 or 50 free sittings. It is to be constructed in the *cinque-cento* style of architecture, and will have a residence for each of the two ministers erected in front, and contiguous to it. Between these residences, through an archway, will lie the passage from the street to the Synagogue in the rear. The estimated cost is between 6,000*l.* and 7,000*l.* The ceremony commenced at three o'clock, by a procession (in the following order) arriving upon the spot, which was enclosed within a canvass tent:—

Moses Mocatta, Esq. (Senior Founder)
Daniel Mocatta, Esq. (Chairman of the Council of Founders.)
Baron de Goldsmid and da Palmeira.
Rev. D. W. Marks, First Minister.
Rev. A. Löwy, Second Min.
David Mocatta, Esq. (Architcct), carrying the Trowel.
Wardens: F. D. Goldsmid, Esq., Benjamin Mocatta, Esq., J. Q. Henriques, Esq.
Building Committee: F. H. Goldsmid, Esq., A. Mocatta, Jun., Esq., D. Q. Henriques, Esq., and I. L. Elkin, Esq.

The Rev. D. W. Marks, minister of the congregation, then read a prayer in Hebrew, consisting of 1st of Chronicles, xxix. 1-19; after which Psalm cxi. was most beautifully chaunted by the choir. A Hebrew prayer compiled for the occasion was then read by the Rev. Mr. Marks, in his usual impressive manner; at the conclusion of which the choir chaunted Psalm cxxi., which was followed by a Hebrew prayer, also composed for the solemn occasion, beautifully read by Rev. A. Löwy. David Mocatta, Esq., architect, then handed the silver trowel to Moses Mocatta, Esq., the senior founder, who thereupon presented it to Baron de Goldsmid, accompanied with the following address:—

"Previously to entering on the duty assigned to me, I beg to be permitted to address a few, very few, words to the present assembly. I claim this privilege, under the plea of being senior founder. I am most anxious to make known to all my fervent gratitude to Divine Providence, for having granted me the boon of a good old age, and which has enabled me to witness and assist in the auspicious event of this day. I consider, that the erection of a Synagogue in a more convenient locality, must inevitably tend to the more permanent establishment of our congregation, and what is still of far higher importance, will give permanence and stability to those modifications we have adopted in our ritual, and those important improvements we have effected in the general arrangements and conduct of our public worship. I thus have the high satisfaction to see the accomplishment of those objects so manifestly conducive to the advancement and dignity of the Jewish faith, the attainment of which most desirable objects, was contested for in vain during more than fifty years, when I belonged to another congregation.

"I dare not trespass any longer on your valuable time, but will at once proceed to the order of the day, by presenting the trowel to our worthy friend, Baron de Goldsmid. In so doing, I beg to assure him, that the body of founders are perfectly convinced, that the ceremonial of laying the foundation-stone of a Synagogue could not be placed in hands of a gentleman more eminently qualified for this religious act. We all know, Baron, your sincere, stedfast, undeviating attachment to our holy faith, from early youth up to the present hour, and we also see that this religious zeal has extended to each branch of your worthy family, the ladies included, who have sufficiently evinced their truly religious feelings by their frequent attendance at our house of prayer. I beg to call to the recollection of the meeting, that Baron de Goldsmid was the primitive contributor, and, consequently, the original promoter of the intended New Synagogue.

"Baron, we are anxious to acknowledge the kind patronage and protection which our present Synagogue has experienced at your hands; and your kind acceptance of the official act assigned to you this day, affords us ample assurance of your future powerful patronage and support. Baron de Goldsmid, be assured, that, individually, I have much pleasure in handing you this instrument, this little emblem of our future edifice, and may Heaven bless and prosper our undertaking."

The Baron, assisted by the architect, then proceeded to lay the first stone of the new building, into which he afterwards deposited, in a glass case, a written parchment, bearing the following inscription, which was read by the Rev. Mr. Marks:—

ברביעי לחדש סיון בשנת בצדקה תכוננִי לפ״ק
בעשתי עשרה שנה למלכות VICTORIA יר״ה יֻסַּד
בית הכנסת הזה
ה״ ה״ שער ציון :
והאבן הזאת אשר שמנו למצבה ליסוד בית אלהים
הונחה פה על ידי
הגביר הנכבד כהר״ר יצחק אריה גאלדסמיד בַּרוֹנֶט
בַּרוֹן די גאלדסמיד וְדי פלמירה :
והבית נבנה על ידי איש חיל רב פעלים כהר״ר דוד מוקטה :

ON THIS DAY THE 4TH SIVAN, A.M. 5608 (JUNE 5, 1848)
In the Eleventh year of the reign of Her most Gracious Majesty
Queen Victoria,
THE FIRST STONE OF THIS SYNAGOGUE,
CALLED
THE WEST LONDON SYNAGOGUE OF BRITISH JEWS,
WAS LAID BY
SIR ISAAC LYON GOLDSMID, BART.
BARON DE GOLDSMID AND DA PALMEIRA.
DAVID MOCATTA, ESQ., ARCHITECT.

together with coins of the present year of Queen Victoria's reign; and the deposit having been secured by the workmen in the usual manner, Baron de Goldsmid said,—

"Ladies and Gentlemen,—There is no ceremony more serious, or of greater importance to a Jewish community, than the one with the performance of which I have been honoured to-day—to lay the foundation-stone of a building from which I anticipate the most beneficial results. The community who have conferred that honour upon me have not created a new religion, nor any new form of religion; we have only adopted the true religion of our fathers, avoiding those excrescences and accumulations which a mistaken fervour has created. The essence of true religion is contained in the Ten Commandments, and in the great and divine principle of doing good to our fellow-creatures. I am much flattered to see here assembled so many gentlemen with whom I have been connected from my earliest youth up to the present day. I would wish to say a few more words, but I am so overwhelmed with the feelings of gratitude for the honour conferred upon me, that I shall not be able to proceed; and I trust you will be satisfied with my sincere wishes for the prosperity of the building, of which we have now laid the first stone."

The Rev. Mr. Marks addressed the assembly nearly as follows:—

Ladies and Gentlemen,—We are met here to-day for an object of so sacred a character, that it arrests our attention, excites our emotion, and fills us with sentiments of profound religious awe. We have not come here to advance any private or personal interest; but to offer a tribute of homage to Almighty God, and to take the first step towards the accomplishment of the purpose we have so much at heart—to raise to God, for the honor and the glory of His name, a Temple of Prayer, worthy of our ancient and eternal faith, and of our position as a Jewish congregation.

To pray to the Supreme Being, and to set apart a place where Prayer should be offered, seems to have been a first principle of natural religion, since we find it influencing heathen and savage nations upon which the light of revelation never dawned. But from the day that God revealed himself to man, the Altar or public

House of Prayer has never ceased to occupy the foremost place in the veneration of the Hebrews. The patriarchs built altars and assembled there with their families for public worship; and before the Israelites broke up their tents at Sinai, they constructed a travelling tabernacle to accompany them on their march, so that even in the desert they might not be deprived of the blessings and delights of divine service. Of the first and second temples I need not now speak; but when the political nationality of Israel was destroyed, and the Jews were sent forth as wanderers upon the face of the earth—when they could not purchase for themselves either houses or lands, because of the fire and the sword with which they were pursued; still, wherever ten disciples of the faith of Moses could hope to find a temporary respite from persecution, their first care was to secure a spot of earth, and to raise there a house for public worship. It formed a prominent feature in the negotiation of Manasseh ben Israel with the Lord Protector of England, that the Jews should have their synagogue. Had this right not been conceded, we who are now assembled here would not be able to rejoice in the name of Englishmen, and our beloved country would not have had the opportunity of redeeming herself from the dishonour brought upon her by the barbarous edict of Edward the First. (The Reverend Gentleman went on to show how the service in the Synagogue of the early Jewish Emigrants bore evidences of the persecution of the middle ages, and how ill-suited it was to a more mild and tolerant age; he also shewed how pulpit instruction was neglected, and how the Synagogue, deprived of spirit and holy fire, languished and withered.) We awoke at last, said he, from our apathetic sleep to a sense of our spiritual destitution; we awoke to find that whilst we were slumbering, two powerful enemies, apostasy and infidelity, had been actively at work, endeavouring to undermine the foundations of our faith. A deep conviction of this melancholy truth inspired a few zealous men with a determination to rescue Judaism from the perils with which it was surrounded, and hence the establishment of our humble, temporary synagogue at Burton Street. I repeat the words *temporary* synagogue, first because we were anxious to begin our good work at once, and so to take the first eligible place that came to hand; and, secondly, because the virulent opposition, and I regret to say, persecution, which we encountered in quarters where we ought to have received encouragement and support, rendered it more than problematical, whether we could continue to exist as a congregation in the teeth of such malignant hostility. But God, who reads the human heart, and who prospers an undertaking, not because it is engaged upon by the many, or the few, but because it is intrinsically good and just, has been pleased to bless our work, and to increase our numbers; and here we come to-day to stamp our principles with the seal of permanency, and to take the initiative step for transmitting to our latest posterity our regenerated system of synagogue worship.

I congratulate you, my friends, on this auspicious event. I congratulate you, that the first stone is laid by the Baron de Goldsmid, not on account of his influence, his station, or his wealth, for neither of these accidental circumstances could recommend him to us as the most fitted person to perform this act—but because, in the whole of his long and eminently useful career, he has maintained the character of a steady and consistent Israelite, and in all the efforts he has made to promote the education, and ameliorate the social and political position of his brethren in faith, he has not compromised a single principle binding upon the conscience of a professing Jew. Besides this, however, we must rejoice that the task is performed by the father of a gentleman, to whose strong religious feeling, commanding talents, and indomitable perseverance, we all feel that we are in a great measure indebted for our existence as a Congregation. I do also congratulate you on the presence here to-day of our venerable and much-esteemed Senior Founder, Mr. Moses Mocatta. I do assure him that I speak the united sentiments of the Congregation, when I pour forth expressions of gratitude to a bounteous Providence for having spared his life so long, and permitted him to take part in this interesting ceremony, after fifty years' exertions, as he has just told us, on his part, to promote the good cause.

I would not cloud the proceedings of this day with sorrow; but I cannot but mourn in my soul that we have not still amongst us a great and good man, whose memory we shall always cherish, and whose name we shall rehearse to our children as synonymous with every thing that is charitable, pious, and morally beautiful, in its widest and loftiest sense. I of course allude to the much-lamented Benjamin Elkin זכרונו לברכה. But, though not present in body, our holy faith sustains us in the belief, that his spirit still lives, and that it looks down this day from heaven, the abode of the just, with complacency and holy delight, on the present scene. Bear with me, my friends, for this passing allusion; but I feel that a tribute due to departed worth would have been omitted, and that an act of justice would not have been performed to one who so materially promoted the success of our cause, if this day's proceedings had closed without some record of the name of BENJAMIN ELKIN.

The reverend gentleman concluded his address with a short and impressive prayer, in English, in which he invited the Congregation to join.

After this address, the Baron de Goldsmid resumed:—

Having somewhat recovered from the overpowering emotion of his feelings, he was anxious to express his gratitude for the honour conferred upon him. All he could say, was, that he would show his gratitude by promoting, with all his power, their common object—to extend the tenets of true religion, the religion of the heart, instilling into us the principle of loving our neighbours, of whatever nation or religion they may be. He was truly grateful for the presence of his honoured friend, Mr. Michael Josephs, a gentleman with whom he had been connected by the ties of friendship for a long series of years. He concluded with an exhortation to unity, by which we should soon render ourselves worthy of being placed on a level with the other nations of the world.

The ceremony then concluded, the choir chanting Psalm cl.

After the ceremony, Baron de Goldsmid gave a sumptuous banquet to the Founders and Ministers of the Synagogue, at his mansion, St. John's Lodge, Regent's Park. The healths of the principal persons connected with the Synagogue were drunk with due honours, and short and appropriate addresses were delivered. The Baron de Goldsmid renewed his expressions of warm attachment to the principles on which the Synagogue was established, and promised to do every thing in his power to promote its object. Mr. Michael Josephs was amongst the guests who were present at the banquet.

MONTEGO BAY, JAMAICA, MAY 6, 1848.—I am glad to say, that every favourble appearance of prosperity promises to attend our little synagogue, and which I am pleased to report, enjoys a more satisfactory position than it has done for some time previous. Our respected minister (the Rev. Mr. Mendes) still retains the regard and affection of his congregation, for whom he has effected considerable good since he has been called upon to preside as their pastor. The funds of the institution are in a fairer way than they have heretofore been, being at this moment entirely unencumbered by debt; and what is more cheerful than all, is, that our congregation is firmly reunited together in the bonds of that fraternal love which we are so strictly enjoined to encourage and practise. Our annual election of officers took place last month; there was a considerable degree of spirit evinced in the proceedings of the day, which terminated by the successful return of S. J. Corinaldi, Esq., President; C. N. Phillips, Esq., Vice-President; George Delisser, Esq., Treasurer; and Daniel Levy, Horatio Corinaldi, Robert Nunez, I. H. Isaacs, Aaron Isaacs, Alexander Levy, Esqrs., Vestrymen. By this opportunity, I send you a few of the island papers, which contain some Jewish intelligence. You will perceive in one* (*The Morning Journal, May* 2) that there is a communication signed "Reformer," in which allusion is made to the Rev. Mr. Mendes having willingly omitted to celebrate any other days during Passover but the first and seventh. Now this is certainly a misrepresentation of the fact; for, although there is no doubt that the Rev. Gentleman is at heart a Reformer to the full extent, yet I must do him the justice to say, that on no occasion has he ever yet evinced a desire to take upon himself the responsibility of abandoning any of the old Rabbinical customs or ceremonies, knowing, as he must do that (*at this particular period*) his adopting that course might tend to create disunion among his flock. The Rev. Gentleman *did* attend synagogue on the *second day* of Passover; but in consequence of the majority of our congregation being "*followers of the law of Moses*," a sufficient number were not present to enable the service to be proceeded with. I trust that the day is not far distant when we shall witness the pleasing circumstance of the whole of our congregations being unanimous in accepting the pure and genuine law of Moses as their just guide, without any unauthorised Rabbinical additions thereto. Being on the spot, and fully aware of the great good *which the "Jewish Chronicle" has effected*, I indulge in the sanguine anticipation that it will (in a short time) gain for itself in this island an extensive increase in its present circulation, as it is a journal which is now greatly sought after by our people, and is much admired for the independent and liberal spirit with which it is conducted.—*From our own Correspondent.*

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* We rejoice to learn that the Rev. A. P. Mendes, pastor of the Jewish congregation at Montego Bay, on the eve of the late Passover, in a most elegant sermon, declared himself decidedly in favour of reform, and that accordingly only the first and seventh days of that festival were celebrated as holidays. We also learn with pleasure that the Rev. Mr. Nathan, of St. Thomas, has acceded to reform. These salutary improvements are owing to the indefatigable exertions of Rabbi Carillon, and we sincerely hope that other ministers of the Jewish faith will ere long adopt the principles of that zealous champion of reform in this part of the world, the Rabbi Carillon.

The following Address and a set of Canonicals were presented to the Rev. Isaac Lopez by the wardens of the Spanish and Portuguese Synagogue, whose term of office has just expired:—

ADDRESS.

To the Reverend Isaac Lopez, Minister of the Spanish and Portuguese Congregation.

Kingston, April 17, 1848.

Reverend Sir,—It affords us much pleasure in tendering for your acceptance, a set of Canonicals. Unimportant as the gift is, be assured it bears testimony of our sincere affection, our only regret is, that it is not of more substantial worth.

We pray that it might please the Almighty to prolong your life for many years yet to come, and that our successors may experience the same undisturbed stillness, we made it a point to make firm during our administration, and on their retirement from office, they might have cause to greet you with equally as binding sentiments of love and respect as we have herein manifested.

We are, Reverend Sir, yours faithfully,
M. Sarfaty, late President.
Sol. Lazarus, Vice President.
R. C. Belinfante, Treasurer.

REPLY.

Kingston, April 20, 1848.

Esteemed Friends,—The intervention of the Holidays prevented my acknowledging before this the receipt of your esteemed communication of the 17th, accompanying a set of Canonicals, which you have kindly presented to me as a "testimony of your sincere affection." It is at all times pleasing to know I possess the good opinion of those in office; but I must acknowledge that *that* feeling is considerably enhanced by the reflection that three of my oldest and most valued friends at this period of my ministry, still retain for me those kindly sentiments of affection which I endeavoured to possess them with at the earliest stage of our intimacy, and whose regard I pray God I may be rendered worthy of, to the latest hour of my existence. The past year, under your administration, has been both pleasing and happy to me, and I am sure cannot be otherwise than satisfactory to the whole congregation, for the "undisturbed stillness" which reigned throughout our religious horizon has been the result of the urbane and mild demeanor which have characterised all your proceedings.

Your successors in office are not men likely to disturb the quiet which exists among us; and looking upon them in the light of my children by adoption (for they know no other spiritual guide but myself), I receive an assurance that they will not render my situation less comfortable than their predecessors.

I thank you from my heart for your attention. May the Almighter Disposer of events grant you wealth and prosperity in this world, and everlasting happiness in the life to come. This is the fervent prayer of him who feels much pride in subscribing himself

Your affectionate pastor and friend,
Isaac Lopez.

To Moses Sarfaty, Solomon Lazarus,
and R. C. Belinfante, Esquires.

Jamaica Dispatch, May 15th, 1848.

Mr. Jacob Decordova, the Houston (Texas) *Telegraph*, says, has been elected to represent Harris County, in the present legislature, to supply the vacancy occasioned by the death of Magnus S. Rodgers. Mr. Decordova received a majority of sixty-four votes over his competitor, S. S. Tompkins, Esq. Mr. Decordova, we believe, is the first Jew ever elected as a legislator in Texas. We are told that he received the warm support of churchmen of all denominations in Houston. This is an evidence of liberality, not in theory only, but in practice. The Israelites are at this moment holding some of the highest offices in England, and on the Continent of Europe. Mr. Decordova, who has this honour conferred on him by his fellow-citizens, is a native of this island, and the original proprietor of the *Gleaner Advertising Sheet*. He is the third son of our late respected townsman, Raphael Decordova, Esq., formerly merchant of this city, and has three of his brothers still living amongst us.—*The Morning Journal, May 1.*

We omitted to state in the proceedings of the St. David's Court of Quarter Sessions and Common Pleas, that his honor, the chairman, was pleased to confer the appointment of clerk of the Court of Common Pleas on Mr. Myer Benjamin, in lieu of Mr. George Harris, that gentleman having tendered his resignation.—*Ibid.*

CONDITION OF THE JEWS ON THE MILITARY FRONTIERS.*

(*Translated from the Allgemeine Zeitung.*)

In that country, no Jew, except a native, is allowed to stay three days in succession in one and the same place. A few small Jewish communities have ever existed there; and when the military constitution was introduced into the country, they were to remain there. They were, however, subjected to the horrible system of *non-increasing*—a system applied neither to animals nor to slaves in general—a system for which our language vainly attempts to find an adequate name—a system which was unknown to either Rome or Spain, and is even now unknown in Russia. That system has there attained its climax; its effects are more deeply felt than in Moravia, and the adjacent parts; it being aggravated by a system of diminution—of extinction. In those other countries, the Jew may marry after the death of another one in the community; but in the military frontier he can not do so until after the death of his father, and then only the first-born has that privilege. If a Jewish family becomes extinct it must not be restored. Let our reader imagine a couple affianced for ten years, agitated by fear and hope at the sick bed of a beloved father; let him picture to himself the feelings of a loving maiden, withering away in the bloom of her years, and suffering the poignant pains of suspense. Degeneration becomes the lot of youth. Emigration is not much thought of; the Turkish frontier on the one side, and on the other side the military frontier itself, extending too far; besides, an emigrant would have entirely consumed all he possesses before he could be settled in another part.

In the whole country there are only four Jewish communities, viz., Semlin, Pancsova, Weisskirchen, and Caransebes. Besides these communities there is one Jew residing at Peterwardein. The extinction of the Jewish families succeeded best at Pancsova, where there are now only three Jewish families left. One Jew obtained permission to reside there by throwing himself at the feet of his Imperial Majesty. Immigration is very strongly guarded against; yet many Jews from Bacs and Banat contrived to stay there for some time on business. Within later years, the sojourn of Jews has been greatly restricted. Whenever an auction is publicly announced, the addition is made, that Jews are not admitted; and this is done even in the sale of those articles that have been introduced as subjects of commerce by the Jews, *e.g.*, leeches, from which article the country derives a considerable profit.

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* The Military Frontiers, a part of the Austrian empire, extend from the Bukowine to the Adriatic Sea, forming a line of about six hundred miles. Every man is here literally born a soldier, and wears a military uniform; and is bound to perform military service, at home or abroad, when called upon, and more particularly to defend the frontiers.

In Caransebes the sojourn of Jews is most vigilantly opposed. This is less the case in Semlin, where several circumstances unite to relax the severity in this respect. The community at Semlin is the largest; not, however, exceeding the number of thirty families. In this town, there is also a community of Spanish Jews, natives of Turkey, who live in a separate street. From Semlin a considerable traffic is carried on with the adjacent countries and with Italy, and the Jews are much engaged in trade. Finally, the Emperor Francis graciously gave the Jews of Semlin the permission of restoring eighteen Jewish families who had become extinct. Favoured by these circumstances, the Jews soon exceeded the number originally appointed by the law; wherefore, a burgomaster, three years ago, insisted upon their being reduced to the original number. Great grief befell the German congregation; families were to be separated; some were reduced to beggary, and others could not cover the expense of emigration. In these circumstances, an old man, father of twelve children, ventured to lay his complaints at the feet of his majesty, whose mercy stopped the cruel proceedings.

Cruel as the measure of non-increasing may appear, the government of Austria must not bear the whole weight of the reproach. When a census of the Jews, together with an estimate of their wealth, was ordained, they gave both the latter and their number much less than it actually was; in consequence of which the government thought to convey a benefit by preventing increase. This decree opened the eyes of the Jews, who now vainly attempted to expose the horrors of a system, the effects of which are degeneration, bribery of officers, despair, madness, and nymphomania.

The internal condition of the Jews in the military frontiers does not present a more pleasing picture than their political situation. In Semlin, the Jews live yet in the old patriarchal system, truly as if orthodoxy, driven out from the whole of Austria, had taken refuge in its most distant frontiers. The presence of the Spanish Jews, as well as that of the Greeks, shut out the enlightenment from Germany; for the Jewish character easily amalgamates with that of the nation among whom they live; and yet the Jews are everywhere reproached for being aliens. To give an idea of the manner in which their internal affairs are administered it may suffice to state, that the teachers never receive their salaries punctually to agreement. Being prevented from following a nobler pursuit, most of the Jews are hawkers, or pedlars; some are smugglers, which is often made a subject of reproach, whilst it is the restrictions under which they labour which drive them to it. Where there are more German inhabitants, the breach between Jews and Christians is less wide.

Like all the other inhabitants, every Jew is born a soldier; and we never have heard of any complaint being made with respect to their zeal in the military service, from which they are not dispensed on sabbaths and holidays.

SYNAGOGUE, ST. ALBAN'S PLACE.—On Saturday morning, the 20th ult., the Rev. the Chief Rabbi attended Divine Service at this Synagogue, and delivered a Lecture. The Rev. Doctor took forh is text "The day is short, the labour is great, the labourers are slothful, the reward is great, and the task-master pressing." (Ethics ii. 15). The Synagogue was well attended. —(*Communicated.*)

MARRIED.

At Montego Bay, Jamaica, on the 19th of March, 1848, the Rev. A. P. Mendes, Minister of the Synagogue, to Eliza, daughter of the Rev. D. A. de Sola, of London. The ceremony was performed at the Synagogue by Cecil L. Isaacs, Esq.

NOTICE TO CORRESPONDENTS.

"Leviticus."—We beg leave to advise him to read with attention Leviticus xviii. 29, 30, and Isaiah lii. 11.

An Appeal of the Norwich Hebrew Congregation to their Brethren of the House of Israel.

THE Hebrew Congregation of Norwich, long inconvenienced by their present small, incommodious, and ill-adapted Synagogue, and desirous of emulating the zeal and spirit of their brethren in other parts of the Empire, have determined to erect an Edifice more suited to the wants of an increasing number of residents, and more fitted for the performance of Public Worship.

For this purpose, a piece of land has already been purchased, and the contract for the building given; they, therefore, now earnestly solicit the aid and co-operation of their brethren to enable them to complete their object.

The following Donations have been previously advertised:—

The Norwich Congregational Fund	£70	0	0
Ditto Benevolent Society	25	0	0
Norwich Congregation	68	7	0
S. M. Peto, esq., M.P.	20	0	0
The late Mayor, Sheriff, & Members of the Corporation	38	10	0
S. Cohen, esq. (Lincoln)	2	2	0
R. Isaac, esq. (Yarmouth)	1	1	0
Mr. & Mrs. White (Ditto)	1	1	0
S. Levy, esq. (Liverpool)	1	1	0
M. Samuel, esq. (Colchester)	2	2	0
E. Emanuel, esq. (Wisbech)	0	10	6
L. M. Cohen, esq. (Camb.)	0	10	6

London Subscriptions.

Rev. Dr. Adler	1	1	0
Gt. Synagogue, Duke's-pl.	5	5	0
Brighton ditto	2	2	0
Baron L. de Rothschild, M.P.	10	0	0
David Salomons, esq., Ald.	£5	0	0
J. Barned, esq.	4	4	0
Joel Emanuel, esq.	5	0	0
Messrs. De Pass & Sons	2	2	0
Z. A. Jessel, esq.	2	0	0
J. Davis, esq.	2	0	0
L. M. Davis, esq., jun.	1	1	0
S. L. De Symons, esq.	2	2	0
L. Keysor, esq.	1	0	0
Messrs. Faudel & Phillips	1	1	0
S. Moses, esq.	1	1	0
A. Cohen, esq.	1	1	0
M. Cohen, esq.	1	1	0
J. H. Cohen, esq.	1	1	0
Jonas Defries, esq.	1	1	0
J. Moses, esq.	1	0	0
S. Moses, esq.	1	1	0
J. Alexander, esq.	1	0	0
Messrs. Alfred Davis & Co.	1	1	0
F. E. Blatspiel, esq.	1	1	0
G. Jacobs, esq.	1	1	0
Mrs G. Jacobs	1	1	0
H. Stephenhagan, esq.	1	1	0
A Friend	1	11	6

Additional Subscriptions.

Mrs. Betsy Jackson (Liverpool), by I. Lyon, esq.	5	5	0
J. Cohen, esq. (Birmingh.)	5	5	0
T. Simmons, esq. (Sydney) per J. Cohen, esq.	1	1	0
Isaac Foligno, esq.	2	2	0
D. Barnett, esq. (Birming.)	2	2	0
B. Lewis, esq. (Brighton)	2	2	0
R. Aaron, esq. (Brighton)	1	1	0
E. Emanuel, esq. (High-st., Portsmouth)	1	1	0
B. Myers, esq.	0	10	6
— Isaacs, esq.	0	10	6
L. Green, esq.	0	10	0
Messrs. M. L. Green & Co.	0	10	0

Subscriptions received (for Norwich) by Mr. Joel Fox and Mr. Myers Levine; (for London) by I. Davis, Esq., 8, Artillery-place, Finsbury, I. M. Johnson, Esq., 10, Castle-street, Holborn, and Isaac Lyon, Esq., Duke-street, Aldgate; (for Birmingham) by D. Barnett, Esq., Bennett's-hill, and I. Cohen, Esq., 1, Exeter-row; (for Portsmouth) by H. M. Emanuel, Esq., Ordinance-row.

New Hebrew Congregation, Manchester.

WANTED by the above Congregation a Gentleman capable of performing the duties of חזן, שוחט and בעל קורא, or a Young Man as חזן only. Application to be made, in the first place, by Letter *only* (post paid), to the President of the above Congregation, Mr. N. Mayer, 5, Peter-street, Deansgate. None need apply whose Testimonials and Character will not bear the strictest investigation.

חברת יד ביד

"Hand-in-Hand" Benevolent Society, St. James's-Place, Aldgate.

ESTABLISHED A.M. 5600—1840, AND ENLARGED A.M. 5602—1842.

PATRON—REV. DR. N. M. ADLER.

THE Governors and Subscribers are respectfully informed, that the Election for an Inmate in the above Institution, took place on Sunday, the 4th inst., when the "Close of the Poll" was declared thus:—

Henry Isaacs	881
Phillip Levin	123
Benjamin Joseph	101
Angel Harris	57

Majority for Henry Isaacs.......... 758

June 5, 1848. I. D. SOARES, Secretary.

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